/129 cont./

754 755 told me that the corpse is cut up with an ax before it is buried; then the author of the sorcery will also die.) To neutralize the countersorcery, the killer disinters the body or a piece of it, casting it into the river. The Indian Vicente, of the same village, explained the death of his wife to me, saying: "This son of mine saw a fellow countryman digging in the cemetery." [115] [825] The technique of countersorcery, as was explained to me by Capitão Alberto, is less macabre: One takes a wad of hair from the deceased and catches a snake, which is made to bite several times into the wad of hair; the snake is burned alive in a fire next to the grave and is buried with the deceased. If the author of the death is unable to disinter the corpse and throw it in the water, he will die, because "the snake is what is poisonous."

[114] [115] 754 755 766 825 /130/ A singular ritual practice of countersorcery of the Kayová, which, meanwhile, I have not had the opportunity to witness either, was related to me by Marçal de Souza. When the corpse of a person who fell victim to sorcery is lowered into the grave, a lad chosen by the doctor-sorcerer brings a toad and another one a poisonous snake. Then the doctor-sorcerer orders cut two fine and long spits, which he runs through the body of the toad from the anus to the mouth and from side to side, forming a cross. Meanwhile the two lads act as though they were the victims of the thrusts with the spits: they go through contortions, they jump, they bite at each other, yell, pull the hair, pretend to be eating hot coals and other things that cause pain. Then the doctor-sorcerer takes the snake and makes it take several bites in the dead toad. The lads repeat the pantomime and "confess" to have been the authors of the sorcery that made a victim of the deceased. Then they repeat it while the doctor-sorcerer kills the snake with a stick and pronounces a sort of malediction, speaking to the dead animals: as you died, so will the author of the sorcery die. Finally the two dead animals are buried together with the human cadaver. Similia similibus curantur /like cures like/.

2: Schaden--179 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/137 cont./
768 continue to be the property of his mboguá, which is the reason
775 that nobody can inherit them. The mboguá would come to look
[428] for the one who tried to appropriate them. Pablo Vera of Yrcyá confessed that sometimes an old man keeps the objects of the dead man, because he will die within a short time anyway.

764 In the Kayová cemeteries, to the extent that I am familiar with them, the graves are very close to one another. The burial is done in hammocks, the grave being "seven spans" deep (Capitão Alberto). It is also customary to leave on the grave the pole used to carry the hammock with the deceased. In general, the burial takes place on the day immediately following the death (18).

• [766] 18. /From p. 152 of the original source./ An extraordinary case, reported by the former administrator of the P. I. Benjamim Constant, is that of an Indian woman attacked by wildfire, who, there not being any cure, was buried still alive; a very deep grave was dug, so that she would not get out.

765 In spite of the resistance of the individuals more averse to
177 innovations, the younger Kayová generation of the Mato Grosso villages has adopted the so-called "wake of the cross," a week after the death of children or youths. It is a feast, common in
[171] Paraguay and among the caboclos of the southern Mato Grosso region, which is held in the house of mourning, extending far into the night; guitar music accompanying songs in Guaraní ("Paraguayan polkas"), dancing (principally when it is a matter of a child), and fireworks, all moistened with a great deal to drink. The cross, accompanied by burning candles, is kept in the house until the feast is finished; on the following day, in the morning, everybody goes to the cemetery, planting it on the
[775 grave. This usage is based on the belief, current in the neighbor-
171] ing Paraguayan population and analogous to ideas of the Guaraní